M 1865
SUNDAY
June 21, 1970

Barn
LUNCH / COFFEE

Lunch

Mr. Nyland: We will assume that everybody is sufficiently fed, that I can say something about Father's Day, of course. I couldn't—I really couldn't get out of that, could I? And it has puzzled me, thinking what will I say, really? It is difficult. Here one calls it a "father", of course; to what extent are there actually spiritual children? To what extent am I responsible for the children? Are there children I like, and are there unwanted children? Is it my fault you are here, and to what extent am I really responsible? Where does it start and where does it end, if it ever ends? What is the responsibility that rests on a father, when he has a family and the family is not really his own? It's adopted; that is, he has has taken a certain position; he has tried to do certain things which can be accepted by children. In many ways, he has not been a good father; and the blame is many times on him, because the father is the head of a family. The family which on a father day, Father's Day, one thinks about is with the accent, of course, on the father, not on the mother. The mother has to be within the father. If the father is Consciousness, the mother must be Conscience, and it has to function, for a father, within himself; because he has to stand on his own feet, and he has to be what he is, and that what he is, as representing a level of Being.

The level of Being of a man is a God. It is a Unity of the three centers, more or less fused; at times hoping that it would be so fused that it actually is an entity. When God exists, there is a Tri-Unity which is Father, Son, and the Holy Ghost. The Father in that relationship is simply a part of the totality of Being. When a father exists on Earth, he is also just one part of a totality of his own

Being, and it becomes expressed, then, in a certain form, which, when it is called a Father's Day, relates to the Earth; and relates as being, you might say, split off from his Being. And he wishes that another part of his Being also could be there, which in ordinary cases would be mother, and which we call Conscience, And the execution of whatever the father has to do will have to be in relation to his Consciousness and Conscience. And there is judgment about his Consciousness, from the side of his Conscience. And very much like, on a day like this, that one looked back and, of course, looks forward. And what has the father done to bring about this kind of family, and how to maintain it? How to feed it at the proper time, and how to be strong at the proper time? How to be weak maybe at times, when may be necessary? How to be sentimental at times, only very seldom? How to be considerate; how to be affectionate and loving; and how to be strict ? And in many of these respects, of course, I know well enough how I fail. And there is, of course, a desire not to wish to fail too much, and to try to give certain things, which, in accordance with my own Conscience, would be correct for a family. That even if the father, as the head, has the responsibility, he can not always rely on the understanding of the children, and in particularly when the children are not his own, really, but have been acquired. And it is an acquisition family. It is not a natural family. It is not something that has grown because of the activities of the father. It hapoens to be, and there is, then, a certain bondage that is established, which can keep children, sons and daughters, together; but the father constantly has to supply the aim, and to remind them what is the aim, and every once in awhile, be strict and say, "That is not right and you ought to change it"; because there is an obligation on the sons and daughters. And the responsibility of the father has to be gradually delegated to the children, because the father is getting old, and there is sometimes reason to think that he may be a little senile, or that he may lose a little bit of that Consciousness in his mind, and that every once in awhile, he goes through periods of a little worry, and such considerations which are then, every once in awhile, also a little too much. And it is not easy to digest.

"We've had --we've gone through a very difficult period, I think, and Father's Day probably comes at the right time. You see what I mean, is when one wants to Work; when one wants to create certain things which have not existed as yet, and for which there is really not an example that one can imitate; when one has to face conditions created, and then they might even go a little out of hand, because one cannot foresee, immediately, how they will develop; and one is not, sometimes, quick enough to make sure that it goes in the right direction, and there is enough guidance. And every once in awhile, there is an experimental period of trying certain things and hoping then for the best. And when that doesn't come, then to have the strength of stopping it again; to put , as it were, the carriage on the right road again, and not let it go and continue in the ditch. In that way I know there is a task I have. It is a very good thing, you see, but when I have, every once in awhile, doubts; because I must have doubts. There is something we have started which is unusual and it has to grow. And it has grown against many different difficulties, and odds have been against us. Sometimes I say a little bit too many. But who am I to judge about how many there should be? It is only a question of when they are there, how to overcome them. And right there in the midst of this kind of worry and consideration, and really considering well enough: is it right or is it wrong? Should we continue this way? And becoming a little concerned about that, there comes a token from you, and it gives me strength.

"You see, it is not the money you give me; because, as you know, that money is returned, again and again, to you. It's not for me. I only handle it, to try to put it in the right direction, so that each different purpose can be sufficiently satisfied. But it is the attitude, where I know how difficult it is sometimes to give something, and perhaps a little extra, and for which you have to work extra. And that kind of consideration, then, in giving has a form of affection. It helps, of course; helps a father to know that there is a family who care(s). You cannot blame a father for thinking that, every once in awhile, people do not care. When I talk about the level of Being and the way one sometimes behaves, and the necessity which I feel, every

once in awhile, to have to keep on telling and telling; and the same thing, and repeating and helping, then. And then, it doesn't happen. And then, I have to tell, again and again, and to remind you of a level which has to be reached, when one wants to go on the road of becoming a Man. That. And then, the father is not always at ease, and sometimes even might make mistakes, and will be a little too autocratic; and set up, here and there, certain signposts which may not be needed at all; because what I have to depend on is your Conscience, individually developing within each one of you. And I have to watch it, and be in contact with it, and try to understand it; understand the situations, the conditions, in which you live; the way you feel, and you want to think; and what you do, and whatever capacity you might have. And the number of people have grown, almost a little bit too much. And so, I have to take certain steps regarding that, because things cannot get out of hand. If they become too diluted, it is quite wrong, because no one gets the proper share. And the responsibility cannot be divided so easily, among enough people that the organization of this kind, even without having any written constitution, or laws and by-laws; that we still can maintain ourselves on a certain level, which is required for the possible development of a man.

"One has to consider, and keep on considering, that kind of possible evolution. If we as people want to grow, then the Barn as a whole also has to grow. But there has to be a pace which is related to the possibility of growth of the individuals. And when that gets a little bit ahead of it, then certain measures have to be taken. I'm not always satisfied with the kind of people who come here. And I cannot always rely on the recommendations of those who say, "Yes, so-and-so ought to come." Not so much that there is no particular room; although that is a problem that has to be considered, because what is the capacity of the Barn? And what can we take care of? And we should not allow certain things to grow too much, when there is no way of telling to different people what ought to be done. And they start to hang on a little bit, not knowing in what direction a responsibility should even be taken.

"How to change that? That becomes one of the duties of the father. He has to consider his sons and daughters for the purpose of ordinary life. He has to consider

what there is in them, that aspires to further growth of themselves. He has to consider the possibility and the potentiality, and then take certain measures to make sure that that is assured. And that it is not only the satisfying of curiosity, but that it actually will be, for a person, a value. That everyone, being together in a large group can grow, and no one is interfering really. That is one of the things I will have to do, and it's also one of the things I failed in so far. And I hope that we have not as yet overgrown, not too much; that I have been a little bit too lenient and a little bit too weak about that. I have counted too much on someone else, although I may have said, "I want to make sure." I talked yesterday about sponsorship. Who is there, who actually can be responsible for bringing someone? We have to be stricter. We will be stricter from now on.

The experiment I talked about, about July and August: What will it bring? I know that the nature of that kind of an experiment, which I tried to describe, is much too high for us. I know that. I have reasons, however, to try to find out, to see where all of us will fail, or some will fail, and where I will fail; because it is useful to find out what is the measure of one's strength, so that next time one has a little bit more knowledge of oneself, and will not overshoot the mark. I do these things once in a while. We've done it two or three years ago, when we had ten little groups; and the groups did not work out sufficiently, and we had to stop them. We are again engaged in little groups now, to be watched, to see what they can yield. We are busy with a great deal of activities, many things that, of course, can go astray; things that definitely are already wrong and have to be corrected; things that are not understood as yet, and for that reason cannot reach any particular culmination of satisfaction. But that is in the nature of it, because in the nature of us as a group, with different people getting together and having different psychology and having come together, you might now say, as sons and daughters, having chosen their own father, something that does not happen in ordinary life. And for exactly the same reason, I have not chosen you. And we still want to establish a relationship on a different

kind of a basis. First, on the basis of knowledge. Then, on the basis of an emotional relationship, which can and cannot be useful; because emotional relationship has to be with it not only the father, but through him to something that is far superior than any one of us. And that has to be kindled. And if I call it, every once in a while, 'religion' or a conduct of one's life, you understand that I mean God as Being, and I don't mean father at all. But the father can be helpful, and has to be helpful, and has to remain a father, and not a God. He is not entitled to that, because he isn't. And he must know that he is only a little part, through which sometimes certain information flows; which when it reaches you, can bring understanding in you, so that you then, as sons and daughters, if that is the family and if there is that kind of a family relationship, that you can carry on from there, and go ahead and leave your father alone. That is, you need not forget him, and you need not say, "I'm sorry." The father has fulfilled his purpose as father, when a family can stand on its' own feet. And the whole purpose of having this is to make you stand on your feet, not on your head, not on your feeling; so that you can walk in this world, and that there is in you something that can cope with whatever the world is going to give you. And also what it will give you against your will; because after all, that is what you have to develop; a definite wish for Life, to be able to put it in such a way that it is useful to you, and that you can extract from it whatever Life can give you for your further growth; and that all the material, and whatever there is available, that it is for you. And you are welcome to it, to the extent that you can use it and digest it. That you gradually eliminate out of this totality, curiosity and nonsense, and really become a grown-up man, wanting to have principles for his life; and not constantly, or much, much of the time, living in superficiality.

How can you turn it around? How can I help you that way? Because this is what I ask you many times. What can you tell me, by means of your behavior, of what I should do? How can you help me to open my own eyes to see what is wrong? Or if it isn't wrong, that it is perhaps not in the right direction; or that it is not

understood, and then to alleviate difficulties, if they exist, and they can be, perhaps, alleviated; or perhaps eliminated; or perhaps intentionally created for a purpose, to be there at a time when it com--becomes a little difficult, then to be ready to take over, or help, or to suggest; to be able to keep your confidence.

" Because this whole family life is based, of course, on that kind of a confidence and trust. I've said that some time ago, and ye--it does not change. It does not mean there is trust even if I wish it; that is, I can be trustful. I can give whatever I can, to the best of whatever I can, to the best of my knowledge. I have no control on your--of your reception. That has to be kindled by yourself. And your Conscience has to start to become active, for the sake of life here at the Barn, when you do come; and you also then want to contribute something to the atmosphere, which can be here; and particularly can be here on Father's Day, when we try to think about it.

" It is a day, of course, to be remembered. It's a day in which one comes together, not particularly to celebrate. It's a day in which one wants to see failure, particularly a father, so that you still can keep on trusting, and even be reaffirmed; but that you are not closing your eyes to the things that should be different; that there is in you, and this I ask, a certain wish to help me to tell what I should know; what is really in the way of growth, as you understand growth. That sometimes you may not know it, and sometimes may be necessary to talk about it, to help to clarify; because you cannot help a father for having aims with the family. But that may be that you do not understand. And sometimes it can be made to be understood, so that then you need not have too much worry.

" But it is also up to you to help me, and that is the purpose also of Father's Day. It's not entirely on me. It is on the family. And it is the responsibility of the family to be what they can be, even without the father. And then, when they cannot solve, or that certain problems require a yes or no, that then, I may be able to say it, one way or the other. In that way I must count on you. I cannot

see everything. I cannot be at all places. I have to rely on some reports, and sometimes I rely on gossip, and I don't want to rely on that. I want to rely on truth. I want to rely on statements of facts, which you yourself have already divested from personal interpretation, as much as you are able. So that if you tell me, I can see it in relation to what you are, and derive from that what is closer to the real Truth. And, having received maybe information of that kind from a variety of different people, what I then can do is to add it up and divide it by the number and come to a common denominator of that what is the truth, in a case like that.

"But that is your responsibility. We don't have to talk about that primarily. It is mine, I take it...if I can...for another year. It would extend into next year. The assumption is that this year will be sufficiently indicative for all of us to remain together. I hope that during such a year, when father every once in awhile may extend his authority and delegate it, and that sometimes he will have to take the bull by the horns and say what is what, and then expect that to be followed, that there are, every once in awhile, certain rules from the father sitting in his Firefly House, and wanting to direct for the benefit of the family as a whole, and not necessarily considering individual little demands, which by themselves may be contrary for the general welfare.

"Your father has to have a Conscience also, and you have to help him to build it, so that when he is faced with conditons where certain judgment is required, that then his own Conscience can start to function, because it will function because of the difficulties which have to be overcome, and the consideration for that what then has to be seen, and felt, and thought about sufficiently, and considered, and weighed, to be pondered about, to see what is right or wrong, again and again having in mind the level of one's Being, having in mind unity of Father, Son and the Holy Ghost, of Conscience, Consciousness and the activity of the body, of that what is necessary for such unity to bring about an Entity in the image of the Lord. And that, although we don't know very much, practically nothing, of what the Lord is, He allows us to work in

His vineyards, and to do even physical work, at the Barn, using it as a replica of that what belongs to God.

"Thank you all very much for being here. Thank you for giving the opportunity to see a little bit about what is my relation to you, and your relation to me, as I see it; and that I hope that we all will make attempts to grow, and to grow in understanding of each other; and mostly that we try not to be selfish; not to allow such tendencies as selfishness and conceit and vanity and self-love to predominate; but that we are constantly warned and reminding ourselves, and each other; ~~reminderxing~~ reminding us of the purpose why we are alive and why we happen to be here; to find the reason for the aim of our own existence, on Earth.

"On Father's Day, I would like to drink to Gurdjieff, as father of all of us."

SUNDAY
~~SATURDAY~~ COFFEE

MR. NYLAND: "Is the light in the way? Will we try it for a little while without? Huh?....That's good...it's one of those.

"I hope everybody had some cake, specially baked by the Bakery. You have to have something to remind you that it was Father's Day. It's very strange. I was --I had a difficult time because this morning when I got up, I said to myself, 'I will not get angry.' So I said 'Wonderful, and here I am sitting on top of the world. I will not be angry. I will be just amiable, not irritable at all; kind, and I will behave this way and that way; and, you know, because I can and I have all kinds of ambitions, and it's quite all right. And then, after a little while, I did get a little bit (~~inaudible~~ angry), but maybe not yet, but...I had a hard time. And I had hard times, every once in awhile, during the day. And then towards the end of the afternoon, one feels a little deflated. What is it, that one says that you want to do certain things, and then you don't count on the influences from the outside, of how they affect

you, until you have started to make a decision? And then, you then have that kind of an aim, you also become much open to the difficulties that are in ordinary life, to take your aim away. It's really lovely to say early in the morning that you have an aim, and you really want to believe it. And you don't know enough about yourself, how you are going to be affected in even trying to fulfill that, until you find out. And then you realize that something is still wrong. Because when one makes an aim, you also have to consider the obstacles that are going to be in that, in the pursuit of that aim. And for that you have to know yourself quite well, because the aim may be new, and it may be fine, and very good, and quite intentionally correct. But what is going to be the reaction of yourself, when you are in an unconscious state, and you have, of course, for yourself all kind of characteristics, which you, at that moment, don't want to see, but they come out, because you have set yourself an aim?

It is like that when you want to grow, to find out how strong you are. And I said something about it not so long ago; that it is necessary to have an experience in order to find out what you really are, because your thoughts or your feelings are not going to give you the truth. They are based on assumptions, and partly on memory. And, of course, assumption is many times based on hope; but whatever there is as memory is not clear anymore, because you have a chance, when you think about something that has happened, to embellish it, or to leave off certain things that were a little bit disagreeable. And this is the way, really, we live our life; trying to get along, trying to make adjustments, but never really telling oneself the truth; and not even wanting to tell it, because it is difficult to accept it.

How will we change such things? Here we have another weekend. Next week I will not be here. I've explained, on Thursday I will be leaving so there is no music, [illegible] at least I will not play, although there is a meeting again at Nishimura, for music, if you want to listen to some of the tapes. And then, of course, next Tuesday, that is this coming Tuesday, I'll be here. Also Wednesday, I'll be in New York. And then, the following week, Tuesday, I will not be here. Wednesday will continue as usual, by listening to a tape, and I hope to be back again Friday, in time for music. So you miss only one of each.

What will you do next weekend? The responsibility I talked about at noon will have to be carried out by some people. I think they have to get together, really, to see what is an aim, for them, of an weekend; and including in that aim then all kind of possibilities of what might happen; and how, when they discharge that responsibility, how it will be received by some; and to look out for those who might even cause trouble unknowingly; and to make a list of the people who do come; and then, they do have a chance to talk about it. You know there are seven people who try to take care, or five, maybe one or another can be added of those who really want to help; because more and more, I'm not going to stay and stick to numbers. When I said, some time ago, to the Boston that the nucleus could not function with the people who were there, and I selected two to take over, the assumption was that I had dismantled the nucleus; but, of course, it is not true. I don't. I only ask the other members not to speak for a little while, and just listen. But, you see, then it is taken as a certain kind of excuse and a justification, then, not to do anything about Work, simply because there seems to be a little command, which then prevents them to function in a certain way, and because of that, they don't function at all.

When I say certain things that perhaps affect you, and a little bit in the wrong way, perhaps as disappointment, does it take away all your desire for Work? Is it sometimes really so bad that you live through certain circumstances, and that everything seems to go wrong, do you forget that the Sun also shines? Many times I talk about the totality of a man, and much of the things that do take place. When they are XXXXXXXXXXXXXXXXXXXXXXXX superficial, they can immediately be counteracted by something essential. But where is the thought to wish to do that? And why is it that we forget, like I become irritable if certain things are not going in the way I had hoped? And I ask myself, "What is it that I hope, and what reason is there for me even to have a little aim of that kind?" And to be quite human about such things, that when one is in an unconscious state, not wishing even to utilize energy that belongs to Objectivity, that even at such a time, one is so vulnerable that that what is

Objective Life is not carried over sufficiently as a momentum, so that one cannot even count on it; that one has to be constantly at one's qui vive.

It means that you are alive to yourself all the time, and not let go. You see, I have an aim, and many people, all of us, should have an aim. Is the aim covered up when you are busy with something else? Is all your attention concentrated, every once in awhile, on ordinary commercial adventures, or relationships with people you have to deal with? Is there something still that is alive in you that actually you could call on? I've compared it, every once in awhile, with the possibility of having a telephone connection with your Inner Life; a little the kind of a buzzer system. That you live in the outside world, but when you press a buzzer, something is like an alarm clock inside yourself. You want communication. All you have to do is to press the butter--the button; but even that you don't do. I remember at times I had a certain way of trying to remember certain things, by making a very special kind of a movement with my hands and my fingers. And that indicated for me that something was then alive in me, that I had to consider. And in the midst of conversations, I would use that, when it happened to strike me and the thought happened to come. And it was a very simple kind of a thing: I put my little finger over my index finger, no more than that. Not noticed by anyone with whom I happened to talk; but the thought came to me about Work, and my wish was there, enough to press that kind of a button. And something started to ring -- within side--ith--with--inside of me. And then for a little while, I could actually be contained, and even be awake, for some time; because as soon as it would fade, I would keep on pressing that button. It is not something that I make dependent on the outside world; only the outside world, every once in awhile, gives me a chance to be reminded. And where it comes from, I do not know; because to all intent and purposes I am exactly the same as usual. But all of a sudden, there is something that starts in connection with Work, and not only the desirability, but also that what I than call 'the necessity of doing something about it.' And making it very simple, it can go on unnoticed by anyone; because after all, it is my affair, to have my aim.

"When you are going to think about next week, it is silly to ask you to put your best foot forward, because if you do, you come, and your best foot is in the Barn when you come in, but as soon as you take a step, you probably will have forgotten, and when you reach the kitchen, and if you drink some coffee , or you sit down for the meeting, where is your aim? What can you do to remind yourself? And it's only a very small example, because I'm interested in how you will behave for yourself. The crux of the matter is always for yourself. You see, when the nucleus in Boston doesn't function, where is their aim for Work on themselves? What has that to do by being a member of the nucleus, or even being told to temporarily shut up a little bit? What is the difference for me, if someone says "You are this, and you are that," when I know what I am? What is the purpose of that kind of self-knowledge? What is the purpose of observation of oneself? That I receive information which is irrefutable for me, and which is always more than someone else could tell to me, and particularly those persons who are not particularly involved with me, they could tell me the truth and be closer to Objectivity than I am when I happen to think about myself. But when I wish to Work, I want to make sure that I know everything about myself, and I won't tolerate that someone else knows more, because if that is an aim, it is then linked up with self-respect, and that is where I go with and which way I want to go then, into the world.

(All right, Ron.)

END SIDE ONE

MR. NYLAND: "I do not know how you will solve your own problems. I can imagine that they are different, of course for different people; and that if you become serious enough about Work on yourself, that you will have to find your own adaptation. That you have to consider yourself first with that wish, and the motivation for it, and the willingness to give up certain things of ordinary life in order, then, to try to substitute something of an objective kind, so that maybe, after some time, you can continue with your subjectivity, which goes on anyhow; but you allow it to continue, and at the same time

there is something else that could become present to your subjective behavior. That there is, as it were, a light that goes up, but you continue to walk. I call it 'firefly,' that what is intentionally then produced by you. What happens with a firefly? One doesn't really know why it lights up; Maybe out of joy; Maybe out of necessity of certain chemicals which are in firefly and which by means of light, can start to become active. Maybe it's a form of breathing for them. Maybe when they do, and when they light up, maybe they press a button. Maybe there is something, that when it takes place, could remind them, although the kind of light that they have as a firefly, is rather cold light. It does not seem to give off any heat. And as such, it's also a very good example, because Objectivity has to be cold, in the beginning. An acceptance of oneself means that I, of course, exclude my liking or disliking for what I see. When I want to have facts, I want facts: cold facts, steel cold facts. I want to have that, in order to be able to do something with it; because then I can rely on that what is there, then, as a fact which cannot be changed anymore, by any kind of a wish on the part of myself. That then, that acceptance will give me the building stones. When I build Kesdjan, I build it first with those kinds of facts. And it's only afterwards I put in emotion. It is like building a house which is only a little form, and it consists of bricks, and cement and mortar, and two-by-fours or sixes, and here and there connected, and nails. But it is not as yet the kind of a house one wants to live in, when the atmosphere is not sufficient to give you enough heat. And then one puts in a stove or a furnace. Then one can live. And then con--one can also fall asleep easier.

" Don't think that it is easy to introduce feeling into Work. Your wish is the beginning of something that changes over into this observation process, which I think should be ~~called~~ cold, 'intellectual.' I want to adhere to that first, because it is clearer for me to understand what is Impartiality. But when I once have facts, I want to use them, and make them alive. And I only will make them alive by putting life into them.

And then this life has to come from my feeling, and deep enough as emotion, to be able to give energy for that what are the facts of my observation. I turn it around a little bit, in saying what I wish this 'I' to become benevolent towards me; but what really is the case is that when I have the wish to receive facts, that I also must have the wish to use them for a very definite purpose of building and living in such building.

"That kind of emotional attitude that then I need cannot all come from myself, because all I can produce at time is a wish for wanting to Work. And when I Work, it stops, really, at that point where I receive information about myself. I don't know what to do with it. I will know what to do when I have a certain vision, when I have an aim with the facts I now receive. And the aim is, of course, to furnish warmth to that what I build. And the aim, as warmth, comes from a source. And that source is the contact of my life with Life Totally Existing.

"This is really how that process must take place. That is why you just cannot do it by thinking about it. It's not enough. When I press a button, the alarm goes off in my Inner Life, but it means that that what is in Inner Life can no longer remain asleep or stagnant. My Inner Life, as it were, has to get out of bed and become active and doing, because that is the reason for having an alarm. A button won't do it. An alarm clock won't do it; but hearing it, I have to do it, by taking the covers off and saying, 'Get up.' It is time to get up. This is the process which is identical with ordinary physical ways of getting up early in the morning. If you could understand this, that your getting up process is similar to the creation of an 'I', with the wish that the 'I' becomes active, that then you will realize that your ordinary life is filled with all kind of indications into which you have to put a certain value, and that then, they become enlivened by Spiritual Values.

In ordinary life we are dependent on mechanical laws: Laws of Nature and laws of physics; laws that happen, mechanical in some way or other, weights affecting each other, being in balance; forces moving things from one side to another; all kind of attractions; all kind of influences, including chemical reactions of entering into

molecular constitutions of such forms, and then changing over into new kind of products. Those are principles that we know about when we study a little science. And then, we see how two things, three things or a multitude of things can affect each other and themselves, and can be in combination of a different kind, or reaching a certain result that is more desirable. There are Laws in the Spiritual World. There are identical Laws, in identical ways as principle; but the substance is different. And that is why, when I live in ordinary life, and I gradually start to understand my behavior, that when I see my behavior in thought and in feeling, as it were, I wake up physically to that what I am. When I then realize this, as a body walking and doing this and that and the other, and thinking and feeling, and that at certain times, certain things are required of it, and I have to overcome obstacles also of a physical, that is, of a phenomenal nature; that then, I have to make an attempt to try to see this as a symbolism, and introduce into that what I now consider a phenomena something of a different nature, which changes the phenomena into a noumena, which is always behind it, and always represents the motivation of my behavior; which, of course, I do not see, until I want to see it. And when I then have an alarm clock go off, I change, as it were, the phenomenal world into a noumenal world. And I introduce into the Laws with which I'm familiar something of a Spiritual substance, which I call 'Objectivity.' And then, instead of continuing to consider it only from a mechanical standpoint, I gradually learn to understand a little bit, one per cent, of that what is not entirely subjective.

The introduction of that kind of a change, by using the same form, but by introducing a new concept into the form, is linked up with a concept of Life as it is now represented on Earth in us as human beings, and a wish to have this Life appear in a Kesdjanian body, with its own Laws, but again the same principles, and in relation to each other, relatively, exactly alike to what I call an 'unconscious state.' Only the level has changed, and because of the change of level, I can give different names to different noumena, which I used to call phenomena; and they are placed a little differently in relation to each other, and they are also a little simpler, because there are not as many Laws, but that what is left

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is sufficient for me to remind me of ordinary life on Earth.

What would happen if there was just a Spiritual existence? How much contact would we still have with the Earth? To say differently, if I live on the Earth, how much contact can I have with the Spiritual World of my own? I'm not talking about poltergeists. I'm talking about myself in my emotional state, which for me can be deepened, and to which can be added something as received from Above, because that is the Legominism I talk about. The 'otherwise,' that what is different, as newness, entering, I call it Spiritual, but it has a quality of Objectivity.

So it is far better for me, being on Earth to start with my ordinary life, as it is, and then to wish to introduce something 'as if' it is already Spiritual existence. For that, I have that kind of an aim. I try to consider myself, in my behavior, as if something else is within me, which then wants to find an expression, by means of myself as I am now; but by expressing it, that what I am changes the density of the form. The concept of becoming transparent is a change of density of myself. The observation means that that what I see as form, becomes, as it were, like x-ray, penetrating through the form to see what is inside. If I use it physically, that is as physics, an x-ray will go through flesh, and will get stuck on the bone, and it will show the bone, and not the flesh. When I try Objectivity to enter into my subjectivity , I don't want to get stuck on the bone. It is of a different kind. It is not an x-ray, in accordance with ordinary subjective thinking. It is an x-ray which of a different kind of quality, because it is endowed now with substance; like an x-ray which has the ability to penetrate through my bones, and then find within the bone, the marrow. The marrow of my bone is my Magnetic Center. The bone itself is my Essence. The flesh around my finger is the surface.

I want to find out what kind of Laws I now understand in my daily life, by attending to them, and to live in conformity with whatever may be required, including obstacles. And then, I want to repeat exactly the same thing, but this time

with the introduction of a Spiritual Value. Can you understand that? For instance, I say certain things. I hear it. I was not present to it. There was nothing in me that even could observe it, or could become Aware. I know that, at the end of a sentence, And I say that sentence was really useful, if I only could have used it for a different purpose, because the use it now was used for, belonged to the Earth. It is like pressing a button. And that commands me to make this sentence again, and say it, and this time I put in emotional quality, Spiritual Value, using the same words, but this time in the ~~words~~ word, there is spirit of the kind I wish Objectively. If I can make it as Objective, I repeat such sentences.

"I told stories to my children, in which there were--there were two figures, twin brothers, and their name was Finkle and Finkle. And whenever they said anything, they said it twice. And all during the telling of that kind of a story, they would repeat the conversation between them. And one would say, "I'm going outside. I'm going outside, " and the other would answer, "Yes that is all right, Yes, that is all right." "And what are you going to do there? And what are you going to do there?" Well, I'm going to see, I'm going to see." "What, what?" etc. "~~Walk, walk." etc.~~" You understand such a story? It was told to children; Of course, I didn't explain. What would be the sense? But Finkle and Finkle, it became like a telephone with an extension. The same thing went on in both phones, and the brothers were listening to each phone. What was it for me to tell them that story, to tell them that story? It is so little, really. It is such a small kind of a thing that you can let enter into your ordinary unconscious state, with which you can live, ~~with~~ which you can use with people who don't understand at all, and need not understand. That you are in a conversation with someone. You say "How nice you look! How nice you look!" What can you mean? The other need not understand your Inner Life at all, and surely no Spiritual Values, and no particular Objectivity. But, you see, you press that button. You put your middle finger over your index finger, and there you are, in your Inner Life, and something is Awake in your Inner Life, and that something also has something to say, and it uses the same form, but you put other in--other things in it, elixir of Life, sometimes quintessence of Life, sometimes Reality of Life, of ~~Real~~ Life;

and you say it; and you walk like that; and you meet people, like that; and you open a door like that: you use your hand to turn the knob, you open the door, you close it. This time I go in. Try to understand the practical application of Work. It is not the study of a book, and it is not reading ten pages in ALL AND EVERYTHING. The beauty of this kind of Work: it can go with you, and when it goes with you, you have to put something in your ordinary life, like the Spiritual Values; and while you go, as you pay, and pay as you go. You go ahead with the building of your Kesdjanian Body, within. And you supply material of an ordinary kind, and you give Life to it from your emotional state, fed by the one and only source of the Totality of All Life Existing. Try to see how God, I use that name now, quite advisedly, because God, as I said at lunch, is a Being, who then I wish to come down in a form of Father; or of Son; or like a Holy Ghost. As if at Pentecost, it comes down in the form of a little fire, and dances above my forehead; and gives, then, warmth to the thoughts I have, when the thoughts are Objective. Kindled by a fire that is not mine, but through which I live, and by which I feel the responsibility for adjusting myself to such an aim in my behavior, by then placing in my behavior, as it is. And I call it 'unconscious', as a form; using the form, as long as I'm alive on Earth, for a different kind of a purpose; first a little, gradually shoving the ordinary unconscious ways out of the way, a little bit. I say; "Make room. Make room for my Consciousness. Make room for my Father. Make room for that what really is what counts, not just an ordinary little bit of something. No, I'm not that kind of a person any longer. You see, what I wish to place there is Individuality. Make room for that. I've dealth long enough with Mother Nature, and my personality, and the devil, and purgatory, and hell; I want Heaven. When I wish it, I wish it. I mean it. At such a time, I change this phenomenon of myself into the noumenal values. I say: "I mean it!" And that is the determining factor; And very simple, because I keep on walking; and I open doors and I close them; and I a run--clean my feet on the mat; and I pick up a glass of water; and I drink it; and I pour coffee; and I say, "Hello! How are you today?"

"This is Work, and you must understand what I mean by Work. It is Work brought down right in the midst of your daily life, without any fuss; without any fantasy; without any fanfare; without making it more beautiful than it has to be. Just simple as you can be, and as you have to do your ordinary tasks. What is it in the task that can remind you? Look at your index finger; see if it is covered, and it isn't, there is your middle finger. Hover it, and the bell rings to you. What is it the openness that I talk about so that when the music of the spheres is sounding that it reverberates in you. That when you walk, and you walk on the soles of your feet, and they are vibrating, because you are vibrant with Life, and it is in your feet when you walk up and down, full of springiness. That then the 'sole' reminds you: What is my Life for? Why do I want that kind of a Soul? Why do I consider it really important even to let my life be disturbed by Objectivity? Why is it that I know that in my Life, as I am, I am not what I want to be? I aim for something, and I want to find it, because I've set up my mind first that I wish it. I also know I'm entitled. God gave it to me as a birthright when He gave me Life.

"I do not know what is whispered in the ear of a little child when it is born. I do not know what kind of fairies there are who tell you, 'Just take Life, a little bit, while you are on Earth. Just do what you can. Try to remember your Life will not always be in this form. Just bear with it. There is a task. Maybe in time you will understand what is meant. I don't want to bother you too much by talking now, but I whisper in your ear, my little baby, you can grow, and you can understand, and you can learn to find out what is the meaning for an aim to set your Life free. Just bear with it. As much as you can try to find out the reality of what I'm now telling you. This is a secret between you and me. And you, when you have a chance, and leave this world, look me up, and tell me all about the Earth: how difficult it was; how many times you wanted to give up; how often you did forget; but one thing you remembered: that I whispered in your ear, telling you about a beautiful sky, and a lovely Sun, and a firefly, which lights up once in awhile.

"I hope you have a good week. Work in daily life all you can. Don't

forget daily life, but your Work on yourself can help you to understand your unconscious states.

"Goodnight."

MR. NYLAND

END TAPE

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